

THE
*Certainty of Christ's First and
Second Coming.*

Being Two
SERMONS

Preach'd at Chelmsford, at the Summer and Lent Assizes there held this Year, for the County of Essex.

By EDMUND CHISHULL, B. D.
Vicar of Walthamstowe in Essex;
And Chaplain in Ordinary to His Majesty.

Both Publish'd at the Request of Mr. High-Sheriff, and the Grand-Juries.

L O N D O N :
Printed for JAMES ROUND, at Seneca's Head in
Exchange-Alley, 1718.

THE

Certainty of Christ First and
Second Coming.

Being Two

SERMONS

Preach'd at Chelmsford, at the Sum-
mer and Lent Affixes there held
this Year, for the Convey of Affix.

By EDMUND CHISHULL, B.D.
Vicar of Westhampton in Essex;
And Chaplain in Ordinary to His Majesty.

Both Publish'd at the Request of Mr. High-
Sheriff, and the Great Jurors.

LONDON:

Printed for James Kears, at General's Head in
Exchange-Alley, 1718.



T O
ROBERT DENNET, Esq;
High SHERIFF
OF THE
County of ESSEX;

AND TO THE
GENTLEMEN of the Grand Jury of the
Summer Assize, A. D. 1718.

VIZ.

Sir Robert Abdy, Bar.

Sir Henry Featherstone, Bar.

John Knight, Esq;

David Ganfill, Esq;

Samuel Tuffnel, Esq;

John Lethieulier, Esq;

Hugh Raymond, Esq;

William Bragg, Esq;

Heneage Norton, Esq;

Robert Ashurst, Esq;

Nath. Grantham, Esq;

William Harvey, Jun, Esq;

Joshua Hyam, Esq;

William Graham, Esq;

Edward Luther, Esq;

Edmund Williamson, Esq;

Edward Alexander, Esq;

The Following Discourse, publish'd at their
Request, is with all due Respect Dedicated, by

Their most Obedient,

And most Humble Servant,

EDMUND CHISHULL.

TO
ROBERT DENNET, Esq;
High Sheriff
OF THE
County of ESSEX;
AND TO THE

JURYMEN of the Grand Jury of the
 Summer Assize, A. D. 1718.

VIZ.

Robert Ainslie, Esq;	John Knight, Esq;
Wm. Gresham, Esq;	John Knight, Esq;
William Harvey, Jun. Esq;	John Knight, Esq;
John Ainslie, Esq;	John Knight, Esq;
William Gresham, Esq;	John Knight, Esq;
Edward Lister, Esq;	John Knight, Esq;
Edmund Williamson, Esq;	John Knight, Esq;
Edmund Alexander, Esq;	John Knight, Esq;

The following Oath, published at their
 request, is with all due respect Dedicated, by

Their most Obedient

and most Humble Servant,

Edward Gresham

Of the Certainty of Christ's First Coming to Save the World.

JOHN v. 20.

We know that the Son of God is come.



THIS Chapter, and this whole Epistle run somewhat remarkably upon the Stile and the Phrase of Knowing: a Phrase that seems chosen by our Apostle on purpose to Silence one sort of Adversaries which in his Time first began to appear, and have been since known in History by the name of *Gnosticks*. It was common with all these to despise the Gospel, as a precarious bare believing Institution: while for themselves they boasted that they would believe nothing which they did not know, nor admit of any Testimony, except that of Sense and Understanding. But in reply to these Pretences, our Apostle assumes it as a Principle, that there is

2 OF CHRIST'S

as much clear rational evidence of the Christian, as of other Truths. Not excluding Faith, there is a Knowledge too he says of the Mysteries of our Religion. With him therefore the knowing of the Truth, is a frequent and familiar Phrase for the believing of the Gospel. Nor this only, but having occasion to join Knowing with Believing, he does it very observably in their proper order. *We have known*, says he, *and believed*: thereby plainly intimating, that as Grace is afterwards necessary for our living up to our holy Faith, so common Sense and Understanding is at first sufficient for receiving it. And that this was St. John's intent, not only in the whole Epistle, but in the wording of this very Text, appears plainly from that Expression with which it is enforc'd. *We know that the Son of God is come, and that he hath given us an understanding, that we may know him that is true.* He says not *Grace*, that we may believe, but he says an *Understanding* that we may know this Truth. But far beyond this, for himself, and for the whole Company of Apostles, St. John is pleas'd to boast the clear manifest Evidence which they had, as well of Sense, as Understanding. And this boast, lest we should mistake his aim, he places with great earnestness in the front of this Epistle, beginning it without form or salutation, after this engaging

ging manner. *That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the word of Life--- that which we have seen, and heard, declare we unto you.*

True, O beloved Disciple, and every inseparable Associate of the blessed Jesus, it was your Happiness to be acquainted with the Characters internal, and external, which he bore; to observe the various proofs of his Power, Wisdom, Goodness: to attend him in every Stage, Living, Dying, Rising from the Dead. So that by an evidence of the first degree, you knew clearly and uncontestably that the Son of God was come. And while we are happy in the Testimonies you have left of this; while the Books that you wrote are actually in our Hands and Mouths; while these Monuments preserve the personal information of so many honest, intelligent, self-experienc'd Witnesses; it is not the distance of seventeen hundred Years, that can distinguish our Case from theirs, who first receiv'd your Declaration: but with an evidence that is full and satisfactory, such as governs without reserve in all other Matters whatsoever, we too are able to say with them, and you, *We know that the Son of God is come.*

If

If so; then in this Curious and Enquiring Age, an Age that delights in knowing much rather than believing, it may be proper to employ the following Discourse, in the doing of these two Things: viz.

1st, In justifying that Scope and Phrase of our Apostle, *We know that the Son of God is come.*

2dly, In insisting upon a few just and seasonable Reflections that are consequent of our knowing this.

This truly Christian Subject, which leads directly to so many high Religious Views, will conclude not improperly with a plain Practical Application to the business of this Solemn Meeting. But,

1st, I am to justify that Scope and Phrase of our Apostle: *We know that the Son of God is come.*

As early as our Apostle lived, he fell into a sort of Times, which in one respect answer'd very

very much to ours. By this means we have the advantage of his Example, and the benefit of employing the same Weapons with which so good a Champion maintain'd his Ground. Some who had a small taste of Christianity, but were Masters of much Worldly Knowledge, resolv'd to examine its prime Article by Rules of Reason, and Philosophy. They question'd every thing which they did not know, and there was nothing which they knew so little, as that any Messiah, any Son of God was come. Against these our Apostle has advanc'd, that 'twas a Truth, a known Truth, a Truth that may be fairly prov'd to every thinking understanding Person: and which could not be deny'd by any, without the reproach of Ignorance, as well as Infidelity. What arguing he might actually employ to such a purpose, is not so certain. For as Age and length of Time has brought to light many new proofs of our Religion, so must it have robb'd us of many other with which the first professors of the Faith were furnish'd. One Topick only we may be sure he went upon; that of St. Stephen's whole Sermon before his Death; that which Philip us'd for the Conversion of the *Ethiopian* Eunuuch; that by which St. Paul in Prison convinc'd the *Roman* Jews; That which our Lord himself was pleas'd to use, for the Instruction

of his Apostles; I mean, the tracing of Messiah's Character, in *Moses* and the Prophets, and expounding the several things that concern him there. This, this one decisive Trial is that by which every Master of right reason may be Judge, whether the Messiah be come, or no. The Jews were in possession of a Scripture, and we are now in possession of the same, consisting of various Books, wrote by different Authors, of different time and place, from their first Lawgiver, to the Prophet *Malachi*. In these were instituted Sacrifices, and many other Rites, of which the Piety is not so plain, as the burthen of performing them. There are inserted many strange Characters, and Adventures of Men, not easy to be accounted for. There are appointed some uncommon Signs, and Emblems of mysterious signification. Lastly, there are interspers'd many dubious Prophecies, of mixt intent, wrought up with contrary Characters of Glory, and of Suffering: concerning which, no Question could be more proper than the Eunuch's was, *of whom speaketh the Prophet this, of himself, or of some other Man?* In this State for many hundred Years continued the Law and its Professors: the Law as a School-master exacting a strict compliance, and they as so many Children, not knowing to what end. At length being become unacceptable, and even wearisom

wearisom both to God and Man, at the earnest and incessant Prayer of *Daniel*, the end of all this was by God most graciously revealed. And then, in punctual concurrence with the time that Prophet mentions, all these Difficulties were unlock'd at once, in the Life and Character of Jesus, the Son of *Mary*, of the Line of *David*, and the Town of *Bethlehem*. To shew forth his future Death till his first Coming, every Sacrifice of the Law, that of the Paschal Lamb more especially, was enjoin'd. For him *Isaac* was well nigh Sacrific'd; and *Abraham*, in full intension, tho' not in fact, had parted with his only Son. To represent, express and prefigure him, *Noah* a Preacher of Righteousness, was a Saviour to the whole Race of Mankind. *Melchisedech* King of Peace, was without Father, and without Mother. *Moses* and *Joseph*, both expos'd young in *Egypt*, commenc'd upon the same spot the Deliverers of their Brethren.

Besides this, He it was who gave Life and Sense to all the dumb Signs and Emblems of Jewish History. He lifted on the Cross, was the Brazen Serpent in the Wilderness. He bearing our Iniquities, was the Scape-Goat carrying the People's Sins. He was the *Manna*, the Bread that came down from Heaven. He that Rock of Comfort and Refreshment in

the Wilderness, which was no sooner pierc'd, but forthwith came there out a Living Water.

After this marvellous correspondence to those ancient legal Rites, to those Characters of Religious Heroes, to those mystical Signs of the Jewish Church, it is incredible how thick their several Prophecies were fulfill'd, in the space of about three Years; the time of Christ's publick Character, from his first preaching, to his Death. At this latter more particularly, the main Scene was a fulfilling of the main Scheme and Tenour of the Prophets. And with this too its several Circumstances exactly answer'd to the several circumstantial expressions they had us'd. Among all his Accusers, false Witnesses, betraying Disciple, and many murderous Spectators, their Malice could not suggest one word, or act, but immediately it was the application of some one Prophecy or other. If they spat on his Face, if they brake his Legs, if they pierc'd his Side, if they divided his Coat by Lot, if they bought the Potter's Field, whatsoever they could say or do, they became only the unwilling Interpreters of so many express literal Predictions in his Favour. Even in their last blaspheming words, *Let God deliver him, if he will have him*, they unthinkingly fulfill'd the 8th Verse of the 22d Psalm. But

Jesus,

Jesus, observing this, designedly clos'd the Scene with the first Verse of the same Divine Composition; *My God, my God, why hast thou forsaken me?*

Who now can observe this Key, this Clue, this tallying of the two *Instruments*, with one another, and not cry out with the Spectators of the Tragedy, *Verily, this was the Son of God?* Who can be the meanest Scholar, not to say a Master of any Rank in *Israel*, and not declare with the astonish'd Multitude, *This is of a Truth that Prophet which should come into the World?* But who above all will not readily join Confession with that Test which our Lord himself has put; *I tell you before it come, that when it is come to pass, ye may believe that I am he.*

One, and one only way there is of opposing such an Evidence as this; and that is by saying, or rather by proving, if it can be prov'd, that the Old Testament has been written since the New.

Such was the Scope of our Apostle, such the justness of his Phrase, when he assumes the pretence of knowing *that the Son of God is come.* Proceed we now therefore in the second place,

II. To

III. To insist upon a few just reasonable Reflections that are consequent of our knowing this. And,

First, If the Son of God be come, if we know this, and are indeed sure of so great a Point, then is it some mighty singular and unheard of Work that was the Occasion of his coming. A Work and not a Message it needs must be: for a Message might well be brought by the least in the Kingdom of Heaven. A bare revelation of God's Will might have been committed to some Ministering Spirit: and the Person as well as his Credentials, had done a vast unmerited honour to this lower World. But since all the numerous Host of Heaven, every Angel of every Myriad is passed by, since no Throne, no Power, no Principality nor Dominion is sufficient; what shall we conclude, but that God as well as Man, is concern'd in this Affair; and that some Satisfaction is to him intended, as well as Blessing offer'd to Mankind. No, the most excellent of God's Creatures could not be here employ'd. They, glorious faithful Spirits as they are, yet cannot even be intrusted with the Secret. But they stoop down, and learn here from the Church, not from the Court of Heaven, whatever they understand of this mysterious

OT II rious

rious Work. The Truth is, a new formation of God's Image was design'd: and therefore he only who acted in the first Creation, must be the Almighty worker of the second. He must restore all things, by whom all things at first were made: He who is God's Wisdom, his Word, his bright Glory, his express Image, his begotten and not Created, his only begotten, his only uncreated Son. Where now are they who deny the Providence of God; who imagine him to sit regardless on his Throne, not looking down, not thinking of Mankind? But we know, and believe, that God so looks upon, has so valued, and so lov'd the World, that *He gave his only begotten Son, to the end, that all that believe on him should not perish, but have everlasting life.* Two noble Designs these, each of them worthy the concern of God. Release from eternal misery had been a Godlike benefaction: How much more so, when accompanied with a new Title to Salvation!

And now if the Holy Angels, when looking into these Things, shall wonder why their Nature was not redeem'd as well as ours; they see at the same time, that there is this great difference of the Case. The Sin of the fallen Angels, was a Sin of pure Spirit: ours of a Spirit that was cloath'd with Flesh and Blood.

Blood. Their Sin was actual in all that fell: ours being actually in the first Man only, was by derivation in all his Race. To Redeem therefore so many Generations of Souls, who all Sin by a corruption of their Nature, and who brought that corruption into the World with them, it pleased God, the Son of God, to become Man, the Son of Man. That a new gift of Grace might be propagated as far as the Sin had been, he made himself another *Adam*, that is, another Head, another Chief of all Mankind: and then in equal favour of all who should be rank'd under him, he pleaded the new *Adam's* Merit, in bar to the forfeitures of the old. But,

Secondly, If we know that the Son of God is come, if we are thus well acquainted with that great occasion of his coming, then is it reasonable to imagine that there is mystery in that Errand he is come upon. Impossible is it that such a Work should be undertaken, or such a Person should be sent to this Earth from Heaven, and that his Commission should favour nothing of the Language and Ideas of that Place. Could it be thought that this Heavenly Ambassador would not speak properly concerning the nature and relations of the Godhead? and if so, could we expect that he would agree barely with the Notions we had form'd

form'd of these? *Had we, before He came, by searching found out God? Had we known the Almighty to perfection? Had our Metaphysicks set him in a true Light, and our many jarring Hypotheses reconcil'd the Glorious Attributes to one another? On the contrary, they advanc'd so darkly, and so fruitlessly in those Enquiries, that they could tell us nothing but what Nature's Light had told us, That there is a God, and that God is one.* Shall we then be offended at God's Embassador, at a Mediator betwixt God and us; If confirming the things that we plainly knew, he discovers something farther which we could not know? not contradicting, not overthrowing this Principle, *That God is One*, he only reveals to us, that in another respect, he is likewise *Three*. And even this he did not think fit to acquaint us absolutely and clearly with, 'till by his rising from the Dead, he had effectually prov'd his Mission, and so oblig'd us to give credence to whatever in God's Name he should be pleas'd to say. Then only it was, that to Institute a Form of Baptism, to declare a Summary of Faith, and to lend it in Commission over all the Earth, he reveal'd at once the Three Persons of the Godhead, as one of those many things we *could not bear* before. And after all, what is there in this Mystery of God's Eternal Being, which is not

in some measure resembled in the Being of his Creatures? The Being of an Animal is wondrous, with regard to Plants: The Being of a Man is wondrous with regard to Animals: The Being of an Angel is wondrous with regard to Men: and in that infinite distance betwixt these ways of Being, and that of the Creator, shall we not bear hearing of a Wonder more deep than these? Certainly this, and every mystery that depends on this, is so far from derogating from the Truth of our Saviour's Errand, that on the contrary, this were the more probable conclusion: "If he had deliver'd nothing mysterious, nothing but what was equal to human Reason, his Errand could not be true. But,

Thirdly, If the Son of God be indeed come into this World, and has done for it the greatest Good it was capable of receiving, then are we to consider that we are come into this World too, and like him should be studious of doing Good. His principal Business was the Salvation of all Souls; and ours, under his direction, is to save our own. But with this we are bound to mix, as he amply did, a regard to the Welfare and the Peace of others, a Charity to the Bodies and to the Souls of Men. What by Relief, what by Instruction, what by Example, he went about doing Good:

the

the greatest Good, under a mean and humble Character, and in a very short space of time. Very wonderful Incitements of Practise and Imitation these; but principally to those Persons to whom he shall allow a longer Season, and a greater degree of Worldly good Things than he himself chose to be the Master of. Having done the Work of Life, he laid it down immediately, and finish'd the greatest of all Tasks, even before he had compleated half the Age of Man. How then can we desire such long uncommon periods, without thinking of our Work at all; and value Life so much, above the things for which we live? But beyond this, if Christ without the common means was the Author of so much Good; if he did it in so low a Station, as well as in so short a Time; then what does he not expect from those, to whom has been given Riches, and Power, and Honour, and all other Assistances that are necessary for spreading Universal Good? These certainly are laid under many most express and most indispensable Obligations; all of which the first Duty it is to own, and the next to put in practice.

But here at length it will be proper to be particular, and to expatiate into that large Field of Good, now open to all those who attend the *Commission of this Day*: this most useful, and

most beneficial of Commissions, for hearing the Causes of both Bars, and determining what is right in each. The first who are here concern'd, are those *Gentlemen* of Birth, Fortune and Education, who take care of *Justice* in its prime resource, and are entrusted with the keeping of the *King's Peace*. A Character and a Power this, which enables a good Man to be the Blessing of his Neighbourhood, while he provides regularly for the Poor, while he discourages Vice and Immorality, while he carefully suppresses all Disorder, while he restrains the Violent, and the Oppressor, and commits to Custody every noxious Person till the issue of the Law. Beyond these is the *Chief Yearly Magistrate of the County*, proposed by the first Ministers of State, and by the King himself appointed, for the speeding of his Royal Writs, for executing every Verdict of his Courts, and for holding them with such a Splendor, as shall make Justice at once lovely and venerable to behold. With him, and by his appointment, attends the *Greater Jury*; a Class of Wise, Upright and Religious Men, fearing God, and reverencing an Oath; and by Virtue of that, enquiring what is, or is not liable to the Process of the Law. Over all at length preside those Sage and Learned Oracles of the King and Kingdom; call'd after long Pains, Study and Experience, to be *Judges of the Law*;

Law, which when together with the Evidence, they have stated as the Case requires, they qualifie the meanest Peasant, and enable him to be Judge of Fact. Noble is the part which every one of these thus act in their respective Spheres. God, the King, and their Country accept the Good they do: Such Men are born to others, and not to themselves alone: the common Welfare and Tranquillity, the Security of our Lives and Fortunes, the maintenance of our Civil and religious Rights, must Witness that they have not liv'd in vain. May they never therefore forfeit their Reward, by mixing any degree of prejudice and partiality in the deserving Work. No, let them be good Christians, and good Englishmen at the same time; let not only Skill and Justice, but let Moderation, Temper, Love, Charity and Benevolence shine bright in all they do. As for those, who without any thought or trouble of their own, share the benefit of this publick Care, let it be their Part, and their Task at least, to enjoy it with contented Minds. While Justice, unbought, and uncall'd, visits them twice a Year in such royal State; let them look up to God by whom the Blessing is ordain'd, and to the King by whom it is dispensed: And then, well considering from whence their Peace and their Protection flows,

flows, there let them justly own their Obedience and their Affection to be due. But, *Fourthly*, and *Lastly*; give me leave to close with a Reflection, not foreign nor unsuitable, because Charity and its Occasions can never be so: give me leave, I say, to close all with this just Reflection; that if we duly esteem our Happiness in *knowing that the Son of God is come*, it should be our Zeal and our Endeavour that others should know it too. We should convey, with good advantage, the important Truth, not only to our own Children, and Domesticicks, but even to all others that may fall within our Sphere. Such are the Children of our poor distressed Brethren; the hopeful but destitute parts of any Christian Family, which with all its Care, and Toil, and Pains, can hardly keep the Body from perishing, much less can it administer proper Food to the Soul, that it may live for ever. Pity it is, in this mighty Sunshine of the Gospel, in the midst of a reform'd and enlighten'd Kingdom, which can justly boast its Translation of the Scripture, and its restoring the Word of God so freely to the People; Pity I say it is, that even this Translation should be still lock'd up to the Poor and Needy, for want of Skill to read it. How glorious a part therefore have

have those noble Christians acted, who observing and deploring the Necessity, could begin and carry on those most useful Schools of Charity, first in the Capital, and then in so many populous Towns throughout the Nation. This among others has not been wanting in the Religious Work; but has instituted a large Seminary, which it supports with difficulty; and towards which therefore our Benevolence is expected, at this, and other confluences to the place. We know the Soil, and see how well it is prepar'd: let us therefore not pass by, without scattering the good Seed. Who knows but by the blessing of Almighty God, it may bring forth thirty, or sixty, or even an hundred fold, to the benefit of this Age, and of those that are to come. So shall every one of us *do the Work of an Evangelist*: so shall we make good those holy Words of our blessed Lord, that Character he has given of his Gospel, and that Argument by which he prov'd to *John the Baptist* that he was really come; viz. not only because the *Lame* walk'd, and the *Blind* saw, but because *The Poor had the Gospel preached unto them.*

At Chelmsford Assize,
24 July, 1718.

F I N I S.

First Chapter

have the noble Christian who obli-
gued and deserveth the society, could begin
and carry on, with great schools of
Christianity, with the Church, and then to
many people. These things are the Na-
tion. This among others, for it was
the first Religious Work; but distinguished a
large quantity, which is supposed with dis-
tinction, and towards which the Christian here
voluntarily expected in this, and other con-
fessions of the place. We know the soul, and
for how well it is prepared for the Christian
not properly, without learning the good seed.
Who knows the planting of a Christian
God is a very great thing, that of the
even an hundred fold, to the benefit of this
Age, and of those that are to come. So shall
every one of us be the work of an Evangelist.
to that we make good things, by words of
our blessed Lord, and that he has gi-
ven of the Gospel, and that argument by
which is given to the people, that he was
really true; not only because the same
was said, and the first law, but because the
first law the Gospel was said, and that

A Christian's Work
1647, 1718

TO
ROBERT DENNET, Esq;
High SHERIFF

OF THE
County of **ESSEX;**

AND TO THE
GENTLEMEN of the Grand Jury at the
Lent Assize, A. D. 1717-8.

VIZ.

Edward Luther, Esq;
Samuel Tuffnell, Esq;
William Blackborne, Esq;
William Russell, Esq;
Francis Gardiner, Esq;
John Bullock, Esq;
Ady Collard, Esq;
Heneage Norton, Esq;
Richard Andrews, Esq;
Joseph Bennet, Esq;
Richard How, Esq;

John Sparrow, Esq;
Henry Sommers, Esq;
John Kemp, Esq;
William Lockey, Esq;
Matthew Howland, Esq;
John Stevenson, Esq;
John Raymond, Esq;
Thomas Stubbing, Gent.
Peter Searle, Gent.
John Cumbers, Gent.

The Following Discourse, publish'd at their
Request, is with all due Respect Dedicated, by

Their most Obedient,

And most Humble Servant,

EDMUND CHISHULL.

TO
ROBERT DENNETT Esq;
High Sheriff

OF THE
County of ESSEX;
AND TO THE

GENTLEMEN of the Grand Jury at the
Levee Assize N. D. 1778.

VIZ.

John Sparrow Esq;	Richard Lister Esq;
Henry Sparrow Esq;	Samuel Topham Esq;
John Kemp Esq;	William Blackborne Esq;
William Lockyer Esq;	William Roper Esq;
Matthew Woodland Esq;	Francis Gresham Esq;
John Sparrow Esq;	John Roper Esq;
John Raymond Esq;	Adm. Collins Esq;
Thomas Stirling Gent.	Henry Norton Esq;
John Smith Gent.	Richard Roper Esq;
John Gresham Gent.	Joseph Baines Esq;
	Richard Roper Esq;

The following Gentlemen, published at their
request, is with all due respect Dedicated, by
their most Obedient

And most Humble Servant,

Edward Christall

The Certainty of Christ's Second Coming to Judge the World.

ACTS xvii. 31.

He hath appointed a day in the which he will judge the World in Righteousness by that Man whom he hath ordained.



HE whole Discourse, and the whole Affair of Religion, the Eternal Concern and Interest of all Mankind, shall all terminate in the Account of that great expected Day, when before the Throne of God, and the general Host of Heaven and Earth, we shall answer for all our Thoughts, our Words, our Actions. This is that strong perswasion of the World, which without Preaching, without Catechising, breaks in of it self, upon every, even the stoutest Heart; and warns it in the midst of all its Jollity, to the strictest and severest Reckoning. But besides

the expectation of a bare future Judgment thus naturally imprinted upon the Mind and Conscience of Mankind, 'tis the peculiar Privilege of our Religion, to be told who shall be our Judge; even the Meek and the Holy Jesus, the Author of our Faith, and the Captain of our Salvation; who having reveal'd the whole Myſtery of the Goſpel, having ſeal'd it by his Death, and having prov'd it by his Reſurrection, ſhall at length gloriously conclude it by the exerciſe of a Judicial Authority; in which He himſelf ſhall diſtribute the Rewards, He himſelf ſhall denounce the Punishments that are due to the obſervance or the violation of his Precepts. *God therefore commandeth all Men, ſays our Apoſtle, every where to repent, becauſe he hath appointed a Day in the which he will judge the World in Righteouſneſs, by that Man whom He hath ordained.*

The Words are that memorable concluſion of St. Paul's Diſcourſe when he was led to *Mars-hill*, and put upon ſpeaking to the Men of *Athens*. Finding himſelf at *Athens*, in the middle of *Areopagus*, that moſt celebrated Seat of Judicature, where all Criminal Impeachments were heard ſo impartially, and where all Questions of right and wrong were ſo Learnedly decided; finding himſelf upon this renowned Scene, and reſolving to improve the Oppor-

Opportunity ; he chose to entertain his Audience not with any new thing which the *Athenians* so much affected ; not with any subtle Speculation, which was the delight of their great Philosophers ; but he surpriz'd them all unexpectedly, with a Religious Summons, and cited them from that of *Athens*, to the Almighty's own Judgment Seat. He now seasonably remembred them, that as they often there met together, to see and to hear the Process of an Earthly Judgment ; so likewise there would be one Eternal, to which they must all be subject. As they there flock'd in Crouds to the decisions of the *Areopagite* Judges, Judges of so great Esteem and Authority over all their Country ; so should they once attend to the Judge of all the Earth, proceeding and pronouncing upon the Secrets of the Hearts of Men.

Give me leave now to take the advantage of that bright Example ; to be govern'd by the like views, in the like time and place ; and on occasion of the Solemnity of this, to look towards the Solemnity of the Great Assize. In order to this, the Words which I have here chosen, direct us to the Consideration of Two most proper Points :

I. The First, a Point of Reason ; the same which the Men of *Athens* believ'd in common with

with St. Paul; viz. *That God should judge the World in Righteousness.*

II. The Second, a Point of Faith; such as neither They nor He could learn; but by the benefit of Revelation only; viz. *That there is an appointment of a Time when, and of a Person, by whom the World shall be Judged.*

These two Points therefore, the one expressing the Certainty, and the other some remarkable Circumstances of Universal Judgment, I now humbly propose for the two Topics of this Discourse; hoping to illustrate the first, by Arguments of bare Natural Religion, and the second, by proper Testimonies of Holy Scripture. And,

First, I shall endeavour to illustrate this Point from two Arguments of bare Natural Religion, *That God shall judge the World in Righteousness.*

Now the former of these Arguments shall be drawn from the very Frame and Constitution of Human Nature; which is apparently such, as argues some future Universal Judgment. For God has endued Man with a State of Liberty; a State, which he has indulged to no other Creature of this lower World. Man
never

never finds himself mov'd by any unavoidable necessity, as the Stone falls downward, or as the Tree grows upward; nor is he at any time drove by that meer instinct, which is the highest Principle by which the Beasts of the Earth are acted. But we experience within our Breasts a noble, large and capacious Will; a Will which is free to choofe either Life or Death, Good or Evil, *and to turn to the right Hand, or to the left, in the Path that is set before us.* To this freedom of our Will, we find there is yet farther added a clear Light of Understanding. That blind and uncertain Liberty we are possessed of, is directed in all its motions by an active and discerning Reason; a Reason which taking notice that we are free to do what we will, informs us that this is to be done rather than the other. This is that noble faculty of our Soul, which discovers Good or Evil in the things that are about us, and then gives it as the standing Rule of Human Life, that the Evil is to be refus'd, and the Good chosen. But as our Reason thus directs our Will, so our Conscience likewise watches and oversees our Reason. Every Man is wonderfully appointed to be the tacit Judge and Cenfor of his own Actions. In the dark and silent Night, in his most private retirements from the Eyes and from the Ears of Men; nay even when the thoughts of God
and

and of Religion are remov'd far from him, there is still something within, which puts the Soul upon its Trial, and which never fails to pronounce, as the Man shall willingly obey, or disobey his Reason. Now therefore to apply what has been here observ'd; how plainly does this constitution of our Nature bespeak a Law written upon our Hearts, and a Judgment hanging over our Heads; this liberty to do either Good or Evil; this Knowledge that we ought to do the Good only, and this Self-condemnation when we do the Evil; what else is all this, but a certain natural awe, and anticipation of that great Tribunal? What else is this watch of Conscience, but only the Act of God's Vicegerent within our Heart, which now pens down all the Secrets of our Soul, that it may punctually produce them upon some future and more solemn Occasion? In a word, those Characters of our own inward frame are such as naturally inform the Mind of its State of Tryal. They alarm us daily with that Charge, which was once deliver'd to *Cain*, and, in *Cain*, to all Mankind; *If thou dost well, shalt thou not be accepted? and if thou dost not well, Sin lieth at thy door*, Gen. iv. 7.

2. But Secondly, another Argument drawn from bare Natural Religion, and which demonstrates

monstrates God's purpose to judge the whole World in Righteousness, is those Methods of his Providence, by which he is pleas'd to Govern and to Dispose of Things below. For nothing is more plain than that God is sometimes pleas'd to interpose in the Affairs of this lower World. This is undeniable in the case of Prophecies, particularly those express Predictions relating to the Captivity of the Jews, to their dispersion, but not extinction, in the several Nations of the World, and to the treading down of Jerusalem by the Gentiles, as it is this Day. The same is still farther undeniable in the case of Miracles, *i. e.* several wondrous Works, assur'd in History to have been done, but of which Reason at the same time tells us that they exceed all the power of Second Causes. It is lastly undeniable in the case of some eminent Judgments, *i. e.* such dreadful Visitations of many reprobate unreclaim'd Apostates, as have carried with them the visible Marks and Characters of Divine Vengeance. But tho' God does thus often distinguish himself by these extraordinary effects of his Providence, yet he still forbears that full execution of his Justice, which seems agreeable to his other most holy and eternal Attributes. For the ordinary Blessings of Heaven are indifferently

ferently distributed among all the Sons of Adam. *The Sun rises upon the just, and the unjust*: nay Riches and Power are the common and immediate rewards of Rapine and Injustice: the Tyrant, the Hypocrite, and the Epicurean will be likely to have a large share in the good Things of this Life, whilst the truly humble and religious Person is overwhelmed with Care and Afflictions, often oppress'd with a miserable and ignominious Poverty. What therefore shall we now infer from such an account as this? Not that God neglects the Affairs of this lower World; for that is contrary to his Providence which we before confess'd. Not that he is unwilling to discourage Vice; for that is contradictory to his eternal Goodness. Not that he is unable to vindicate his faithful Servants; for that were a Blasphemy against his Almighty Power. But the true and genuine Inference must needs be this; that God only delays those returns he intends to make, till in his infinite Wisdom he shall think fit to Summon us all to a solemn Universal Judgment. The Argument is plain and conclusive, and convincing in all its parts: viz. God's Providence is always watching and presiding over Things below: God therefore sees and abominates the Transgressions of his rational Creatures: But God still defers to revenge those Transgressions which he

he sees, and which he abominates: It is then easie to conclude, that we are at present upon the Scene of probation, and not of vengeance: But that we shall quickly be all transmitted into that Time and Place, wherein the Judge of all the Earth shall fill up the remaining measures of his Justice, and render unto every Man according as he has done, whether it be good or bad. Just therefore is that upbraiding of the Wise Man, and that bitter which he has mingled in the Mirth of every careless and presumptuous Sinner: *Rejoyce O Young Man in thy Youth, and let thy heart cheer thee in the days of thy Youth: and walk in the ways of thy Heart, and in the sight of thine Eyes: But know thou that for all these Things God will bring thee into Judgment.* These therefore are the two Arguments to be illustrated on the Score of bare Natural Religion, in order to prove God's purpose of *Judging the World in Righteousness.*

II. The second Topick of the Discourse is to observe from clear Testimonies of Holy Scripture, the appointment of a Time when, and of a Person by whom we shall be judged.

As touching the Time when we are to be judged, it is remarkable that this is called *the Day, the great Day, the Day of Judgment*; and

as the Text here intimates, *the appointed Day*. All which we are yet so to understand, as not to think it shall properly be a Day, or whatever time it is, that 'tis absolutely and determinately appointed. It is not I say properly to be call'd a Day; because by Day we mean nothing else but the light of the Sun shining on our part of this lower World: whereas the Judgment is not to succeed 'till Sun and Earth shall be no more; 'till, as we read in the *Revelations*, *The Heavens shall depart as a Scroll, and they, together with the Earth, shall flee from the face of Him that sitteth upon the Throne*. That space of Time therefore which, upon the dissolution of this Universe, God shall allot to the Judgment of Mankind, is not so properly to be term'd a Day, as the beginning of our Future State, and the Morning of Eternity. Nor are we to conceive that the precise period of this tremendous time is absolutely and determinately appointed. Appointed indeed it is, so that it shall infallibly and inevitably come to pass: but not so peremptorily appointed, as that the distance betwixt this and that may not either be shortned, or lengthened; and this, as God shall either delay or hasten those great Events which are to be precedent to it. 'Tis so appointed, as Death is appointed to every Man; than which nothing is more certain
that

that it shall once arrive, but whether sooner or later, is dependent on a thousand Accidents; and those Accidents may again be over-ruled by our own government of our Health, or the Care and Skill of the Physician. 'Tis with the appointment of a Judgment, as with that other great and gracious appointment of the Court of Heaven: I mean God's appointment of sending his Son into the World. For tho' this was the fullest and firmest decree of Eternal Counsel, expressly promis'd upon the Fall of Adam, and ratified by many significant Types of the Jewish Church; yet was it long postpon'd, 'till the fulness and ripeness of time; i. e. 'till several great Events should concur to introduce it: 'till the Jews should be sufficiently chastiz'd for their rebellions and hardness of Heart: till, after many Changes and Breaches of their Government, *the Scepter should be quite departed from Judah*: 'till the Roman Empire should be rais'd to a competent pitch of Power, and so the Gentile World prepar'd for the reception of the Gospel.

These things God was pleas'd to make previous to the Mission of his Son: yet in his all-wise Providence he brought them all to pass slowly and gradually; in concurrence with those second Causes which he employ'd

to

to that End. In like manner are we to conceive concerning the appointed Judgment of the World. The World as surely shall be Judged, as it has been Created, or Redeem'd. But before this, God has great and weighty Purposes to accomplish; most of which are reserv'd as secret as the very time of Judgment; while some few of them by his own good pleasure have been actually reveal'd to us: as that his Gospel shall be preach'd some time or other in every Nation under Heaven: that he will raise and destroy an Antichrist: and that at length he will call the whole Jewish Race to the Obedience of the Faith. By these and other Methods, in the Kingdom of God's Grace, shall he surely prepare his way to Universal Judgment. Yet since these are in some measure interwoven in the Affairs of this World; and since God allows the free will of Man some share in their production; it cannot well be affirm'd, that the Judgment which is to follow them, is tied to any determinate point of time. Nay, the contrary to this seems to be implied by one remarkable Expression of our Saviour; the same which is register'd among those last blessed Words of his just before his ascension into Heaven. *It is not for you (says he) to know the times and the seasons, which the Father hath put in his own power.* He there discourages the curiosity

sity of his Disciples from enquiring what time any Secret of Heaven shall be brought to pass; and therefore more especially this stupendous one of eternal Judgment. To this end he lets them know, that those important Seasons are not only confin'd to the *Knowledge* of the Father, but that they are still subject to his *Power*; *i. e.* he has not bound himself, by any decree of his, to reveal them, at such punctual intervals of time: but has reserv'd it as his uncontrollable Prerogative, to bring them about, either sooner, or later; as he shall prepare those intermediate Changes, which are to be the forerunners of them. When therefore in the Text we read that *God has appointed a day in which he will Judge the World*; we are to understand that it is the unalterable Decree of Heaven that this World shall be concluded with a Court of Universal Judicature. But then by what steps God shall bring this Frame to its dissolution; whether he shall suffer it to linger as it were by an old Age; or shall surprize it by a suddain Death; whether he intends to summon it at Midnight, or at Cock-crowing; *i. e.* at any sooner, or any later Season; as this lies hid undiscoverably in his own Breast, so is it in his Power to do either the one or the other, as in infinite Wisdom he shall see expedient.

Having

Having thus far consider'd the appointment of a *Time* when, we are now with equal Care and Piety to contemplate the appointment of that *Person* by whom we are to be Judged. And here by the concurrent Voice of old and new Testament, we shall find this awful Office delegated to our Blessed Saviour. For, in the Old Testament, as his coming to save the World is represented in a low and humble Character; so in the same, his coming to Judge the World is described in proportionable terms of Power and Majesty. The first of these Characters we know he has already born; *Christ is already come*, according to the Prophet *Zechariah*, *meek and lowly, and riding upon an Ass*; but we still live in a faithful expectation of his latter glorious and Majestick Coming; when according to the Prophet *Daniel*, he shall come riding on the Clouds of Heaven. *I saw in the Night Visions; and behold, one like the Son of Man came with the Clouds of Heaven, and came to the ancient of days, and they brought him near before him: and there was given him Dominion and Glory, and a Kingdom: that all People, Nations and Languages should serve him: his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed, Dan. vii. 13, 14.* Now this

this is a Text which of all the ancient Prophecies seems plainest to delineate the *Messiah*, as invested with Kingly and Judicial Power at the last Day. Accordingly in the new Testament our Saviour himself has apparent reference to this, when assuming the like Character he says, *Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the Clouds of Heaven*: and again; *the Father hath given him Authority to execute Judgment also, because he is the Son of Man*; and in a parallel place, *The Son of Man shall come in the glory of his Father, with the Angels, and then shall he reward every Man according to his Works*. These are those express passages of both Testaments, which plainly describe this Judicial Office of our Saviour, and the Glory of it. But 'tis likewise remarkable to observe that the same is by a very artificial Care convey'd to us under Characters of a quite different nature, and which at first sight seem to look towards another end. I mean all those Figurative passages of the Gospel, in which our blessed Lord is described to us under the notion of an *Husbandman*, a *Shepherd*, a *Fisherman*, a *Bridegroom*, an *Hou-*
shoulder, and a *Traveller into a far Country*: low and humble Capacities if we look to the expression; but in the intention so truly great, as to mean no less than the Judge of
F the

the Universe, and the decider of the doom of all Mankind. This will soon appear by considering in what terms each of the foregoing Characters are appropriated to our Lord. Is he the Husbandman? 'Tis because *his fan is in his hand, and he will thoroughly purge his floor, and gather his Wheat into the Garner; but he will burn up the Chaff with unquenchable fire.* Is he the Shepherd? 'Tis because *before him shall be gathered all Nations; and he shall separate them one from the other, as a Shepherd his Sheep from the Goats; and he shall set the Sheep on his right hand, and the Goats on his left.* Is he a Fisherman? 'Tis because *he casts his Net into the Sea, gathering of every kind; which being full he draws it to the shore and sits down, gathering the good into Vessels, but casting the bad away.* Is he the Bridegroom? 'Tis because *he shall perform that great and weighty Ceremony; the taking the wise Virgins with him to the Marriage; but shall shut the Door upon the foolish.* Is he an Householder? 'Tis because *He shall say to the Reapers in the time of Harvest; Gather together first the Tares, and bind them in bundles to burn them; but gather the Wheat into my Barn.* Lastly, is He the Traveller into a far Country? 'Tis because *He having deliver'd many Talents to his respective Servants, shall come again after a long Season, and shall begin to reckon with them;*
rewarding

rewarding the good and faithful, but casting the unprofitable into utter Darkness. See here our Lord and Saviour delineated under six humble Figures of Holy Scripture; all of them widely different in their own nature, yet all centring in this one general aim of representing him as the Judge of all Mankind. 'Tis therefore the undoubted Care of the Holy Ghost to bind this important Article upon our Minds, and to teach us that under whatsoever view we contemplate our blessed Saviour, we should never forget that ultimate and supreme Office he shall bear, of dealing to every Man according to his Works, and recompensing all our Actions, whether they be good or bad.

It now only remains, that in the *Manhood* of our Saviour we observe the plain reasons of this appointment, and that in his *Godhead* we admire the Qualifications of the appointed Judge. As for the Reasons of this appointment; it was reasonable in general, that he who was the Author should likewise be the Finisher of our Faith: and that he who had brought from Heaven the terms of a new Covenant, should now again in Heaven open the Book of Life, and seal every Character of good or bad, with his authentick Hand.

But more particularly was it expedient, that Christ who had underwent the burden of our Sins, and the punishment of the Cross, should at last receive a proportionable reward of Power and Glory. Nor could it well consist either with the Justice of God, or with the Happiness of his Church, if he who had conducted it in its Militant and Way-faring State, were not now likewise appointed its supreme and only Governor, when surrender'd Glorious and Triumphant into the Father's Hands. And therefore equitable, very equitable is the sense of that exalted Hymn, with which the Host of Heaven shall welcome our Saviour to the Seat of Judgment: *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* But still God has this farther end in delegating his Judicial Power to the Son of Man; that whereas all Mankind is to be judged in the Body, so by this means they shall be submitted to a visible and apparent Judge. And as we are always apt to plead the frailty of our Flesh to excuse the Sin of our Soul; so will it then be our Consolation, that we are to appear before him, who was himself touched *with the feeling of our infirmities.* To say nothing of that inexpressible Joy with which so many Saints and Martyrs

tyrs shall meet the wish'd for End, and Object of all their Hopes : as also that conviction with which his presence shall then strike his disobedient Subjects ; those who blasphem'd his Doctrine, and denied his Miracles ; those who nail'd his Feet, and who pierc'd his Side ; but above all, those hardy Murderers who dar'd then, and who dare still, to take his whole, holy, and most precious Blood upon their devoted Heads.

To these great and important Reasons, why the Man Christ Jesus is deputed Judge, let us now add a brief reflection on those many eminent Qualifications by which Christ, as God, is fitted for the execution of this Judgment. For tho' our Saviour shall sustain the Office in the form and appearance of his human Nature, yet the Attributes of his Eternal Godhead shall be all strictly employ'd in the performance of it.

And of these his Omniscience will first fall under our admiration : that awful property of the Divine Nature, from whence God is call'd *the Searcher of Hearts*, and the *Discerner of Spirits* ; by which he becomes an intimate Witness, as well as Judge, not only of our most private and retir'd Actions, but even of the Thoughts and Desires, and first Motions of

of the Heart. He sees them all now in the secret Chambers, who will lay them all open at the Judgment Seat. Hence at that great Tribunal there will be no laborious enquiry into the Circumstances, or Fact of those Transgressions, for which we shall stand accus'd: hence will there be no citing of Human, or even of Angelick Testimony: hence our own Conscience which shall appear against us shall be useful only for conviction, not for information sake. For as that was the true Character of our Saviour, whilst yet conversing upon Earth; *He needed not that any should testify of Man, for he knew what was in Man*: so after his ascent into Heaven, he lays claim to the same Eternal attribute, and says, *all the Churches shall know that I am he that searcheth the Reins and Heart.*

But Secondly, the Omnipotence of our blessed Saviour is another eminent Attribute necessary for the execution of Universal Judgment. For tho' it is ordinary in this World, for Force to prevail against Judgment, and for the Sacred Verdict of the Law to be overrul'd by an oppressive Power; yet then can there be no apprehension of that disorder, when the greatest of mortal Men shall tremble at the Throne of God, and shall submit themselves

themselves to his eternal Decree, under whose Feet the Father hath put all things. Death and Destruction shall not be able to stand against him, much less any haughtiness or pride of Man. No Horn shall be then exalted, no Heel shall be lifted up against Almighty Power: no, not even the Arm of those fallen Angels, who once were Powers and Principalities among the Host of Heaven.

But *Thirdly*, another Divine Character of our Saviour qualifying him for the Judgment of the great Day, is his strict and impartial Justice. We are sure that the Judgment of God is according to Truth, says St. Paul. And of this as there is one lively representation in the Parable of the Rich Man and Lazarus, so have we a plain and almost Historical description of it in that emphatick Prophecy of St. John: *The Kings of the Earth, and the Great Men, and the Rich Men, and the chief Captains, and the mighty Men, and every Bondman, and every Freeman, hid themselves in the Dens and in the Rocks from the Face of him that sitteth upon the Throne, and from the Face of the Lamb: for the great Day of his wrath is come, and who may be able to stand.*

By this Image we are at once let in upon the amazing Scene. All Ranks and all Conditions

tions of Men are drawn out to the great Account, but none able to plead any partial Interest in the affection of their Judge. Life and Death are here divided with an unbyass'd and unerring Hand. The Tears of the Publican, and the Sighs of the humble Penitent, are cast into the equal Balance, and outweigh the vain pretences of being born of the Seed of *Abraham*, or of having Prophesied in the Name of Christ.

But lastly, we are to consider that other Qualification of our blessed Saviour, for the exercise of Eternal Judgment, in that the Sentence which he shall pass, is to be supreme and final. For He, from all Eternity, being empower'd by God the Father, there can be no exception against the competency of the Judge, or appeal to any superior Verdict. God shall then put it out of his own power either to review the Cause, or to wave the Doom, or to Reprieve the Execution. Then Mercy it self shall be deaf to Tears, nor shall the tenderest of all Fathers lend an Ear to any fruitless Promises. The whole Race of the *first Adam* shall depend upon the Sentence of the *second Adam*; and shall depart from his right Hand, and from his left, into Happiness or Misery Everlasting.

Thus

Thus much at length for the whole Method of this Discourse. Natural Reason we see suggests that the World shall righteously be Judged; and the holy Scripture falls in with a discovery, that Jesus Christ, in God's appointed time, shall execute that Judgment: Jesus Christ I say, who is qualified by two Natures in one Person for the mighty Charge; the most proper as he is Man, and the only fit as he is God, to sustain the Office.

Conclude we now with a brief Practical Application, taken from the occasion of this Days Assembly: And give me leave to exhort you, give me leave to adjure you, to be serious in it.

As we hope to appear joyful at God's last Judgment, let us endeavour to be found faultless at this which is God's Judgment too. By the Authority of his Vicegerent (the Man of his right hand, by whom he now judges upon Earth, as hereafter, by the Son of Man, he will judge in Heaven) by this Authority are we now conven'd, for the discovery of doubtful Rights, for the repression of Wrath and Violence, for the upholding and continuing of the publick Good. These are the Ties and the Relations which unite us in one common Name; these the true honest Ends, which as

G Country-

Country-men, and Fellow-Citizens, we should unanimously pursue. But instead of these, we are too often carried away by popular and ambitious Men, into Quarrels which are not ours; with views which relate not to us; and under unjustifiable Party Names which we are ashamed to own. Theirs is the sure interest, ours only the Labour, and the honest Zeal. But would we make now a timely, virtuous and secure retreat? Would we recover ourselves at the very brink of Ruine; at the Rock, upon which the publick, and the private welfare, is just going to be dash'd? Try we then the value of all our Principles, by bringing them to this surest Touchstone: How far will they be able to stand the strict Enquiry of the Day of Judgment? what are the Pretences we would own, and what is the Party in which we are willing to be found, at that awful Time? is our End so right, are our Means so lawful, and is our manner of imploying them so truly *Christian*, that we dare retain all about us, and carry them up with boldness into the presence of the Son of Man? If so, go we on then in the Name of God, and espouse 'em with that Zeal, and Firmness, and Discretion, they deserve. But if otherwise, let us in good time retire, and *resolve to partake no longer in other Mens Sins.*

To this End, let us leave the Publick to Persons of publick Station; and, in our private retirements, earnestly beseech God, that he would continue to late Posterity our Civil and Religious Rights. As to our Religious Rights; that under his all-saving Wings he would guard the Establish'd Church, and remove every unhappy Cause of Separation from her. As to our Civil Rights; that he would teach us to know them, and esteem them, and to use them as we ought to do. How safely might we then rejoyce under the shadow of the Lord's Anointed, and live the freest Subjects of the happiest Sovereign in the World!

But if Unanimity is not the Character of this lower Sphere; if on this side Heaven, we do, and needs must differ in other Matters; yet in *Him* let us steadily Unite; in *Him* the common Father and Protector of us all. *Him* let us all revere, as descended of our Royal Stock; as bred up in our Reform'd Religion; as for that reason rightly call'd to the Succession of the Crown; as defended providentially in the possession of it; as recogniz'd often by our solemn Oaths; and now reigning (as we humbly hope) in the Hearts of all his People. These are Principles

ples of Duty, and not of Party: in which we may now safely glory; and of the like we need never be ashamed; nor even at the Day of Judgment.

Religious Rights. As to our Religious Rights, that under his all-saving Wings he would guard the Establishment Church, and remove every unhappy Cause of Separation from her.

As to our Civil Rights, *At Chelmsford Assize,*

13 March, 1717-8.

us to know them, and to live them, as we ought to do. How late might we then rejoice under the shadow of the Lord's Arm, and live the freest Subjects of the happiest Sovereign in the World.

But if Unanimity is not the Character of this lower Sphere; if on this side Heaven we find many heads bent in other directions; yet in this for us steadily United; in this the common Father and Protector of us all; how let us all revert, as we are bound of our Royal Stock, as bred up in our Reformed Religion; *IN* the succession of the Crown; as descended providentially in the position of it; as recognized often by our solemn Oaths; and now reigning (as we humbly hope) in the Hearts of all his People. These are Principles

